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آزادی

جان اسٹورٹ مل کی کتاب لبرٹی کا صحیح اور بامحاورہ ترجمہ جو سیاسیات کے درس کا ایک اہم جزو ہے۔ مل انگلستان کے ان ارباب فکر میں سے ہے جس نے اپنی بلند خیالی اور زور قلم سے یورپ کے اہل فکر میں اپنا لوہا منوالیا۔

مترجمہ

جناب سعید انصاری صاحب ایم اے (کولمبیا)

مقدمہ از پروفیسر محمد مجیب صاحب بی اے (آکسن)

قیمت عہ

مکتبہ جامعہ دہلی

معاہدہ عمرانی

از ژاں ژاک رُوسو

مترجمہ ڈاکٹر محمود حسین خاں صاحب ایم اے۔ پی ایچ۔ ڈی

حریت، اخوت اور مساوات جس کا روحانی پیام دنیا کو اسلام نے پہنچایا تھا اس کی سیاسی تبلیغ یورپ میں روسو کے معاہدۂ عمرانی نے کی، روسو کا کمال یہ ہے کہ اس نے سیاست مدن کے دقیق مسائل باتوں باتوں میں سمجھا دئے ہیں۔ اس کی یہ کتاب جو معنوی حیثیت سے فلسفہ سیاست کی سب سے اہم کتاب ہے زبان اور طرز بیان کے لحاظ سے سب سے سہل ہے۔ قیمت عہ

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE PROBLEM OF RELIGION IN JAPAN

We reproduce below a pregnant article on "State Shinto and Religion" by D. C. Holtom, Ph.D., D.D., which has been published in *The International Review of Missions* in its April issue of 1938.—*Ed.*

FROM the point of view of adjustments with recognised religious bodies, one of the most important and difficult problems of modern Japan undoubtedly centres in the status of State Shinto. Are the ceremonies of Shinto shrines, maintained by the Japanese Government as a primary agency for giving unified official direction to the national mind, essentially religious in nature or are they non-religious? Issues connected with this question are momentous for the fate of Christianity in Japan and perhaps the entire Far East. It is on grounds of the allegedly pure civil character of the official ceremonies of State Shinto that certain minority groups of the Japanese Empire—for example, the Roman Catholic Church, as noted below—have justified their adoption of the principle of accommodation. Difficulties attendant on the Shinto problem are no less obvious than its importance. The consideration of the State Shinto carries us over at once into the realm of sacred institutions and ideas

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that are regarded as having ultimate significance for the integrity of the Japanese national organisation and polity. Phases of the situation that seem essentially valid are intricately comingled with the super-rational racial sentiment and uncritical traditionalism, all vouchsafed and propagated by a strong bureaucratic utilitarianism. There are central issues that cannot be discussed in Japan today on their own historical merits.

In spite of all difficulties, however, involving silence in important directions, the so-called shrine problem has been under almost constant discussion in Japan in modern times. This has been particularly true since the beginning of the twentieth century, at which time officials of the government began to be especially positive in their assertion that State Shinto was not a religion. The result is that a considerable amount of literature on the subject, pro and con, is open for examination in the Japanese language.

A study of this literature reveals a variety of opinions that are often in sharp conflict with each other, as well as levels of information that differ widely in matters of accuracy and inclusiveness. In such a situation is it possible really to get at the facts? As a first step in placing the matter before ourselves, we may note some representative statements from men who are supposedly in a position to speak with authority regarding the problem. We start with the Shintoists themselves. Beginning with the issue of June 15th, 1937, the *Yomiuri Shimbun*, one of the most influential of the Tokyo newspapers, published a series of remarkable articles by Mr. Toyonosuke Takemoto, a priest of the Atago Shrine of Tokyo, from which the following translation has been made. The articles are headed: "The Shrines Looked At from the Point of View of Religion", (*Shukyo teki ni Mitaru Jinja*) Mr. Takemoto says in part:

> The ceremonies of the Shinto shrines are an essential part of the foundation of our Empire. Ours is a national

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life in which the development of the shrines and the carrying on of their ceremonies are actual acts of government administration. They are education itself. The purpose of the worship of God in foreign countries and of the deification of Buddha is very different. In the shrines we find the religion of the nation. They are the nation in epitome. In other words, the churches of Christianity and the temples of Buddhism are nothing more than the objects of simple faith and places where this faith is nourished. The addition of the element of national protection is the result of a refinement made by the Japanese, but even here Christianity and Buddhism do not go beyond personal salvation.

Even though there were no temples or churches the Empire would still exist. On the other hand, if the Shinto Shrines should cease to exist the Empire would come to an end. This is because the shrines are an epitome of the Empire, that is, they are the Empire itself.

The deities of the shrine are fundamentally related to the establishment of the nation, and to honour and worship them is to unite oneself with the Empire. This is because the shrines are a part of the Empire, and an expression thereof. While faith in Buddha and Jesus may separate one from his duty as a subject of the state, such faith can never be a manifestation of the nation. The worship of the deities of the Shinto Shrines gives support to the Emperor's supreme authority over ceremonies. On the other hand, the worship of Buddha and God at the temples and churches has no connection whatsoever with the matter of his supreme authority over ceremonies.

The essential nature of the shrines exists in the worship of their deities. The centre of the shrine activities is the worship of gods and surrender of everything in the attainment of union with them. By union with a divine life that transcends the individual himself, the individual becomes God. God is worshipped in the individual self and God is made to exist therein. Hereby the little individual self becomes the expression and manifestation of the gods who are rulers with boundless and supreme power.

By virtue of the worship of the gods, the individual, who in his physical life cannot escape change and

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destruction, comes to possess an existence that is deathless and eternal, one that flourishes more and more for ever. Hereby stability is imparted to the activities of the individual; the individual existence gains inner serenity and life is given meaning.

What is here meant by imparting meaning to life is not to be judged by the standard of personal gain, but rather it means participation as subjects in the support of Imperial rule. It means to become of one body with our ancestors, to make the traditional spirit of our ancestors our siprit. It means the spirit with which our ancestors worshipped and served the gods, in brief, the Great Imperial Patent, with a dedication that took them through the waters of the sea, though their bodies were left there in heaps, and across mountains, though they died there to become grasses by the way. For us it means that, in the same way, knowing that we shall be burnt we enter fire, and determined to be drowned we go into water. It means a fervent pushing on to spread the Imperial rule and to extend the Imperial glory.

The shrines are the practical culture-centres, where men are deified and made gods and where the Emepror is ever more and more strengthened in his position as Emperor.

This practical culture exists in the fact of the worship of the gods. For this reason the essential nature of the shrines must be found in religion. To regard the shrines as religious is to understand them in their most essential nature.

The shrines are religion. They are real religion. They are perfect religion. If the statement will be permitted, it may be said that Christianity and Buddhism are side movements in religion. They are incomplete religions They are secondary religions.

Under existing administrative arrangements the shrines are declared to be not religious, and accordingly in the world at large we find the baseless procedure of judging Buddhism and Christianity to be inherently religious and of defining 'religious' with these as standards. The attempt, in the light of this definition, to determine whether or not Shinto is a religion is a reversal of the proper order of things, and on this account the essential

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nature of the shrines is submerged and thereby the glory of the Empire is beclouded (Issues for June 15th and 16th.)

We may add to this the conclusion of a noteworthy discussion of the same subject that was printed under the date of August 11th, 1930, in the Kokoku Jiho (*The Imperial Review*), a magazine that ranks as the most influential of the various periodicals circulated among the members of the Shinto priesthood. The discussion moves to the following vigorous termination:

> Granting that talk is free, to argue that the services of the shrine are non-religious in nature is an irresponsible disregard of the facts. People who try to reason that they are not religious in nature remind one of a procession of frogs, swaggering along, looking up at the sky, unmindful both of what is beneath their feet and what is in front of them.

The best of Shinto scholarship adds the weight of its support to these declarations of faith on the part of the priesthood. One of the most important books published in Japan in recent years is Dr. Genchi Kato's comprehensive account of the evolution of Shinto as a genuine religion, issued in 1935 under the title of *A Study of the History of Religious Development in Shinto* (*Shinto no Shukyo Hattatsushi teki Kenkyu*). The author's conclusions respecting the problem before us are:

> Along with Sectarian Shinto, I regard National Shinto .....as a variety of religion—a religion with aspects differing from those of Buddhism and Christianity, to be sure, but nevertheless always a religion (*pp. 2, 3*).

In another place the same authority has said:

> So far as State Shinto is concerned, it may be taken as a kind of national ceremony and teaching of Japanese morality, and to that extent it might be called secular and non-religious, but, as investigation proceeds, the truth will appear that even this State Shinto, which some Japanese go so far as to speak of no religion at all, is in reality nothing short of evidence of a religion interwoven in the

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very texture of the original beliefs and national organisation of the people, camouflaged though it may be as a mere code of national ethics and state rituals, and as such apparently entitled only to secular respect.[1]

It is true that a wider examination of the situation would make it entirely evident that not all Shintoists share in the point of view just passed in review. It is probable that the majority of the priests of the state shrines would be quick to insist on the legitimacy of the officially propagated thesis that they are "rituals" pure and simple, with the primary function of performing civil rites essential to the commemoration and enhancement of the chief values of the national life. We must regard as highly significant on the other hand, however, that the tendency seems to be growing among those closest to the heart of State Shinto itself to affirm the genuinely religious character of these national rites. This tendency may be accounted for partly as an indication of a better knowledge of the real nature of religion, partly as a result of a tightening up of nationalist sentiment which seeks to extract from the State rites the utmost of emotional support to national purpose—and this inevitably carries them over into religion—and partly the expression of a fear lest the complete secularisation of the shrine ceremonies leave them so starkly denuded as to be without real significance.

Meanwhile, Japanese Christianity moves in the opposite direction in so far as interpretation of shrine activities goes. In proportion as the requirements of nationalist solidarity, in the face of international and domestic crisis, call for unquestioning loyalty to well-centralised official purpose, the Christians of the Empire, both as individuals and as groups, tend to show their colours by acceptance of the government's definition. This kind of acquiescence is perhaps inevitable from a minority group put in the position of the Christian Church in Japan. A veteran Christian pastor stated

1. A Study of Shinto, the Religion of the Japanese Nation, *p.* 2.

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in the meetings of the National Christian Council held in November 1936, that even a Christian minister might become a priest (Kannushi) of the State Shrines without inconsistency. At the same session Dr. Danjo Ebina is reported to have said:

> Let us hold the national position in regard to shrines, but not the religious. Let us not fight over the religious side. Do not refuse to go to the shrines. Confucianism has become Christian. Let us consider State Shinto as the old Testament and gather it up into the New. Let us put the shrines into Christianity.[1]

The most thorough-going announcement of the acceptance of the principle of accommodation on the part of any Christian body, that has yet appeared, is that of the Roman Catholic Church as set forth in *Instructions*, issued from the Sacred Congregation of *Propaganda Fide* at Rome over the date of May 25th, 1935. This document must be regarded as of exceptional importance in the total history of Christianity in the Japanese Empire. We quote certain of the most significant statements:

> To the question asked by the Archbishop of Tokyo (September 22nd, 1932) of the Ministry of Education, whether "it can be held with certainty that the reasons for which the attendance of students of schools is required at these acts (rites conducted at State shrines) be reasons of patriotism and not of religion," the Minister of Education replied: "The visit to the National Shrines or Jinja is demanded of the students of higher schools and of the pupils of middle and primary schools for reasons which concern the program of education. In actual fact, the salutation demanded of the students of higher schools and of the pupils of middle and primary schools has no other purpose than to manifest visibly their sentiments of fidelity to and love of country."
>
> The laws themselves, which concern public education confirm this merely civil purpose, as is evident from the law made on August third in thirty-second year of Meiji

1. "National Christian Council Bulletin" for December, 1936.

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(1899), forbidding the imparting of religious instruction or the conducting of religious ceremonies in public schools and also in those schools which are subject to the laws and orders relating to discipline and the program of studies. It can be legitimately inferred from this that the ceremonies at the shrines, ordered for the students by the authorities, are not of a religious character.

As a norm of practical activity for believers, the *Instructions* make the following proclamation:

> The ordinaries in the territories of the Japanese Empire shall instruct the faithful that, to the ceremonies which are held at the Jinja (National Shrines) administered civilly by the government, there is attributed by the civil authorities (as is evident from the various declarations) and by the common estimation of cultured persons a mere signification of patriotism, namely, a meaning of filial reverence toward the Imperial Family and to the heroes of the country; therefore, since ceremonies of this kind are endowed with a purely civil value, it is lawful for Catholics to join in them and act in accord with the other citizens after having made known their intentions, if this be necessary for the removal of any false interpretations of their acts. [1]

For a characteristic formulation of the position of the official representatives of the Japanese government we may site two paragraphs from a statement issued by the Home Office of the South Heian Province of Korea in connection with difficulties that developed in that area in 1935-36. The statement is noteworthy, not merely for the zeal with which it maintains the non-religious interpretation of State Shinto, but also for the manner in which it proscribes the holding of the opposite point of view.

> As a matter of fact, the shrines are public instrumentalities where the ancestors of the Imperial Family and of people who have rendered distinguished service to the State are enshrined, and where the subjects of the State may offer true reverence and commemorate their meritorious deeds for ever. Thus the (fundamental) idea differs from that of religion. That is to say, from ancient times down

1. *Sacred Congregation of Propaganda Fide: Instructions.* May 25th, 1936. Official English Translation.

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> to the present the shrines have been national institutions expressive of the very centre and essence of our national structure. Thus they have an existence totally distinct from religion, and worship (*sampai*) at the shrines is an expression of patriotism and loyalty, the basic normal virtues of our nation.....
>
> In the matters of the national interpretation of the shrines and of national necessity, all people, both from the standpoint of citizenship in the empire and from that of the education of the people of the empire, should yield obedience. Such things as the advocacy of the individualistic and arbitrary interpretations that the shrines are religious and, especially, the opposition to the orders concerning educational administration are not to be permitted.[1]

The central question on which the entire matter of accommodation turns is that of the exact nature of the ceremonies of national Shinto and their meaning. In reaching satisfactory conclusions here, matters of official classification and *a priori* definitions of religion may be waived. Moreover, it is safe to conclude from the wide difference of opinion expressed in the foregoing statements from Japanese sources that a satisfactory conclusion regarding the Shrine problem is hardly possible apart from an objective examination on our own part. What we want to know is what really goes on at the shrines. If we can make this clear to ourselves, then proper classifications and definitions will follow. It is only on the basis of such objective examination that we can determine authoritatively whether the officially sposnored rites are purely and sloley commemorative and patriotic or whether they are so indissolubly intermingled with genuine religious beliefs and practices as to make separation impossible. If the latter is the case, then it would seem legitimate to conclude that the rulers of Japan, although making a theoretical denial of the religious nature of State Shinto, are actually engaged in promoting a State religion.

1. *Jinja Fusampai Mondai ni Tsuite*, ("On the refusal to Participate in Worship at the Shrines"). Chief of the Home Office, South Heian Province, Korea. No date.

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The careful exploration of the situation is of the utmost importance in estimating the opportunity which contemporary Japan offers to the free development of legitimate religion as guaranteed under the Imperial constitution.

In this connection the question of the extent of satutory requirement should be noted. There exists no operative Japanese law, ordinance or regulation under which the general attendance of all subjects at the rites of State Shinto is required for the Empire as a whole. Participation is required, however, of special groups, notably of the students of the schools of the nation.

The legal basis of this requirement is to be found in an order issued in 1911 by the Minister of Education in the second Katsura Cabinet, Mr. Eitaro Komatsubara. The order reads :

> *Concerning attendance at Local Shrines on the Occasion of Festivals.* The sentiment of reverence (Keishin) is correlative with the feeling of respect for ancestors and is most important in establishing the foundations of national morality. Accordingly, on the occasions of the festivals of the local shrines of the districts where the schools are situated, the teachers must conduct the students to the shrines and after the visits to the shrines the teachers should give instruction to the students regarding reverence in order that they may be made to lay it deeply to heart. This is announced by government order.[1]

Prior to this (namely, on August 3rd, 1899) the national Department of Education had attempted to make a complete separation of religious instruction and ordinary education in the schools within its jurisdiction by the promulgation of so-called 'Order Number Twelve as follows :

> The separation of general education from religion is very

1. *Mombusho Kunrei Fureiki no Bu* (Regulations of the Department of Education, Section on Perfectural Ordinance), Ch. 3, Ordinary Education, Primary Schools, p. 32 (2).

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necessary to educational administration. Accordingly, in all schools established by the government and in all public schools (privately) founded, and also in all schools wherein the curriculum is fixed by law, religious instruction and the holding of religious services are prohibited even outside the regular curriculum.[1]

It is obvious that a government which thus attaches special importance to Shintoist instruction in its schools and which at the same time has attempted to close all schools to ordinary religious teaching is in no position to welcome a religious interpretation of the ceremonies of the national shrines. It will be recalled that it is in an expressed assurance of a factually justifiable official consistence in the matter of these two orders that the Roman Catholic Church has attempted to find grounds for its acceptance of the purely civil character of the national rites. Whether such interpretation of the State ceremonies as purely civil in essential nature is logically defensible on the basis of actual historic fact is the all-important question that we must consider immediately. In passing, we may note that it does not alter the facts of an extraordinary maginification of the importance of Shinto in the school system of the nation to know that Order Number Twelve is at present practically a dead letter, at least within the area of Japan proper.

We turn to a summary of what actually goes on at the State Shrines of modern Shinto. The main movements of a major Shinto ceremony are: the processional, in which the priests and others who are to participate in the rites take their appointed places within the sanctuary-of-prayer (*haiden*), the opening of the doors of the inner shrine in which reposes the sacred object (*shintai*) wherein the spirit of the enshrined deity is believed to have residence, prayer that the enshrined deity or deities will draw near,

1. Order Number Twelve of the Department of Education, Aug. 3rd, 1899. (Meiji 8. 3. 32.) Translated from *Genko Tokyo Fu Gakurei Ruisan, Ippan Ho No Bu* (Collected Contemporary School Regulation of Tokyo Urban Prefecture, Section On General Matters'), p. 33.

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presentation of food and drink offerings, the reading of prayers (*norito*), obeisance by individuals or groups in order of rank, accompanied generally by the presentation of ceremonial offerings (*tamagushi*) that consist of small branches of the sacred tree (*sasaki*) hung with strips of white paper, the removal of the food offerings, the closing of the doors of the inner sanctuary and finally the recessional.

It must be kept carefully in mind that the above outline covers the main events of the State ceremonies as established under government regulation. Ordinary private worship is not considered here. In the latter, the worshipper, after cleansing mouth and hands at the sacred font, generally confines his acts to casting a small coin into the money-box, ringing a suspended bell and clapping his hands, as forms of announcement to the deities, and bowing briefly in reverence and silent prayer. Large groups of students in attendance at shrine ceremonies are usually permitted to stand in the open air before the shrine and, on command of the teacher in charge at the appropriate place in the service, are required to make profound obeisance before the altars. It someties happens that representatives of the students are sent in small numbers to the shrine and at such time are allowed to enter the sanctuary-of-prayer. On such occasions special prayer may be offered in their behalf by the attendant priests. In addition to all this, students are commonly taken in large groups to important shrines, as for example to the Grand Shrine of the Sun goddess at Ise, and made to do obeisance in a body before the shrine, even though no special ceremonies are being conducted at the time.

At no point in the State ceremonies is the individual required to make any statement of personal belief or attitude other than that implied in formal participation. The official purpose plainly lies in the direction of the deepening of sentiment rather than the clarification of ideas. It is possible for one to participate

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entirely on the basis of a private interpretation of the ceremonies as well as of the nature of the enshrined deities and their relation to human affairs. It is in terms of such an understanding that many well-informed Japanese conform to the public requirements of State Shinto. This is not to say, however, that certain definite theological beliefs are not involved in the official rituals. We pass on to this central issue.

In trying to arrive at an understanding of contemporary State Shinto it is not sufficient to examine the outer situation, the merely formal requirements of ceremony. The rituals have existence because of an inner purpose and meaning. This purpose and meaning find their most fundamental explanation in the fact of a profound sense of dependence on the deities of the shrines and an expressed responsibility thereto. The words of the Great Emperor Meiji come to mind in this connection:

> Our ancestors in Heaven watch Our acts and We recognize Our responsibility to them for the faithful discharge of Our high duties, in accordance with the principles and the perpetual increase of the glory they have bequeathed to Us.[1]

It is not possible to dispose of the matter by declaring that this is to be taken as the expression of the profound religious faith of a single person albeit an emperor, and that it is not applicable as a norm for Shinto as a whole. On the contrary, it reveals exactly and authentically the very heart of State Shinto. The centre of the official rituals is prayer—prayer addressed to superhuman spiritual beings. The belief that supports this prayer furnishes the purpose and the meaning of the existence of the shrines. This central purpose of the state rituals is not primarily commemorative and patriotic. It is found rather in adoration, thanksgiving and supplication.

The entire list of rituals—some forty-two all told,

1. *Japan Weekly Mail*, 1881, p. 1199. (From the Imperial Rescript notifying the nation of the intention to establish a parliament.)

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in addition to brief sentence-forms for special purposes —published for the use of Shinto priests under orders issued in the Department of Home Affairs should be consulted for evidence supporting the assertions just made. We have space here to examine only two.

The first is from the ritual used in the 'Service of Praying for the Crops,' the so-called *Kinen-Sai*, observed at the shrines on February 4th of each year. The *norito* (prayer) given in translation below is that specified in the national regulations for large government Shrines :

> In the dread presence, before the sacred shrine (the name of the shrine is here inserted), the chief of the shrine (the name and rank of officiating priest are inserted), with trembling, makes utterance :
>
> Now that His Imperial Majesty, about to make beginning of the (rice) crop for this year, has caused offerings to be presented in abundance, do we (coming) cleansed and purified into thy great presence, make offerings—of food offerings : soft rice and rough rice, *i.e.*, hulled and unhulled (rice); of drink offerings : making high the tops of the wine jars and arranging in full rows the bellies of the wine jars; of things that live in the blue sea-plain : things broad of fin and things narrow of fin, even to grasses of the offing and grasses of the shore—all these do we offer in abundance; and, as the full and glorious sun of this day of life and plenty rises, do thou hear to the end these words of praise, in tranquillity and in peace.
>
> (Grant that) all things that may be grown, beginning with the late ripening rice which will be produced by the people (lit. 'great treasure') of the land by stirring with arms and hands the foamy waters and by drawing the mud together between opposing thighs, and extending even to the part blade of grass (grant that they), may not meet with evil winds or violent waters. Prosper them with abundance and luxuriance and make the Festival of New Food (the *Niiname-sai*, the autumn harvest festival) to be celebrated with sublimity and loveliness.[1]

1. *Genko Jinja Horei Ruisan* (Compilation of Contemporary Shrine Laws'), pp. 275-6. For source material bearing on the entire discussion given above, pages 267 ff. of this volume should be consulted).

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The second example is taken from the service designated for the annual local festivals of perfectural district and village shrines. The ritual used on such occasions contains the following prayer on behalf of ordinary household and business affairs:

> Again (lit. 'dividing the words'), we say: Since they thus serve thee, grant to protect and favour widely and liberally both thy proteges and the people of this district (the name of the village, town, ward, city or district is here inserted). Keep them contented in heart and sound in body. Make their homes peaceful and their occupations prosperous. Let them one and all live in increasing harmony, and grant that children born to them may prosper more and more unto numberless generations. This we say with deepest reverence.[1]

The data just set forth although presented as very fragmentary evidence from a large store of similar material, are sufficient to justify certain conclusions. If religion is prayer addressed to higher spiritual powers, on whom deep dependence is felt and toward whom profound responsibility is recognized; if it is stately ceremony that involves the presentation of food and drink offerings to these higher powers, who are believed to be invisibly present at the sacred rites; if it is the seeking of inner peace and assurance in the presence of the vast uncertainties that perplex individual and nation alike; if it is the drama and art of elaborate ritual designated to express, deepen and perpetuate sentiments of devotion to the great interests that the race and its rulers hold dear—if religion is these things, then emphatically State Shinto is religion. If, on the other hand, the legitimate classification of religion is to be determined primarily by the exigencies of political utilitarianism, then State Shinto is not a religion.

It is true of course that other reasons than that just stated have been given for the acceptance of the non-religious classification of State Shinto. Only the most important of these can be passed in brief review

1. *Op. cit.*, pp. 283-4.

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here. Compliance with the official definition by individuals and groups has been justified on grounds such as the folowing: All forms of direct religious instruction such as sermons and doctrinal lectures are prohibited at the shrines; State Shinto has no formal creed and requires no doctrinal subscription from those who participate in its ceremonies; it has been declared to be without primary religious doctrines, sacred scriptures or expressed moral code; no specific deities are mentioned in the rituals; and, finally, as ancestralism it is not to be confused with ordinary religion.

Examination of the actual content of State Shinto goes to show that some of the alleged reasons just given involve statements directly contrary to fact, others conceal decisive qualifying situations, some make assumptions that the scientific study of religion refuses to allow. It is doubtful if any of them, except perhaps that last mentioned, would have been advanced at all had it not been found necessary to rationalize a preexisting legal status. It is true, as has been pointed out earlier in the discussion, that the individual is entirely free to participate in the ceremonies of State Shinto on the basis of what they mean to him, without credal supervention on the part of the authorities, but this does not touch the prior question of the inner meaning of the rituals from the point of view of their own stated purpose We have already examined this situation and need not repeat here. Furthermore, instruction in the nature of Shinto deities and exhortations of loyalty to the system in which they are incorporated, while absent from the shrines, are directly required in the curricula of the schools of the entire empire. More than this, the State shrines derive in this same matter the direct benefit of the religious propaganda conducted in so-called sectarian Shinto. In 1882 all Shinto institutions were divided by law into two great divisions: that of the people, commonly known as Sect Shinto (Shuha Shinto), and that of the State (Kokka Shinto). The former was required to set up its own churches as agencies of propaganda and was denied the use of the State

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shrines as places of group worship. The former is classified by the government as genuine religion, along with Christianity and Buddhism; the latter is declared to lie outside this classification. Since the date just given, modern Shinto has flowed in two great streams—that of the people and that of the State. With few exceptions, however, the deities worshipped in the two divisions are the same.

Thus, the influence of the religious teaching of the Shinto churches carries over immediately to the support of the beliefs underlying the existence of the shrines, and the life of State Shinto is floated on a great mass of doctrinal exhortations and credal. requirements freely permitted in the Shinto churches If different doctrinal presuppositions underly the two great forms of modern Shinto, then, of course, the case would be different; but the fact of the matter is that the doctrinal foundations of the State rituals and those of Sect Shinto are identical.

In the matter of texts, State Shinto glorifies certain writings that may properly be regarded as sacred scriptures. No one who has attended a public reading of the Imperial Rescript on Education and observed the punctilious regard for ceremonial technique—the elaborate presentation and withdrawal, the circumspect reading, the formal attire and white gloves of those that handle the scroll—no one who has shared in the atmosphere of hallowed hush and reverent worship that pervades the whole assembly can have doubts that he is in the presence of what is sensed by the participants as deeply sacred. The Imperial Rescript on Education is at heart a religious document. It exalts as its chief tenet the duty of reverent obedience to the greatest of the Shinto deities. The same is true of other imperial rescripts and also of the Norito read before the gods of the shrines. Some Shintoists have claimed the ancient writing comprised in the *Kojiki*, the *Nihongi* and the *Kujiki* as sacred scriptures.

As far as consciously formulated moral code is

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concerned, it is to be borne in mind that the attainment of such a purpose is the chief end of the carefully supervised ethical instruction on a Shinto basis required in all the schools of the nation. Books on Shinto ethics fairly flood the market.

In the matter of addressing by name the deities of particular shrines in the State rituals, it should be remembered that the rituals are provided as set forms for thousands of shrines that differ widely among themselves in the deities worshipped. It is impossible for the government to name all the particular deities that are to be approached in the rites. The situation is covered by providing in the opening section of the norito a space for the insertion of the name of the local shrine, and the ritual is specifically and indubitably addressed to the deity or deities of that shrine.

The attempt to set up Japanese ancestor-worship as validly outside, or above, ordinary religion requires an adjustment of data that is not tolerated in other fields, and no good reason has as yet been advanced for its acceptance in Japan. The problem would be vastly simpler if it were possible to sanction a legitimate and consistent ancestralism for all the deities of modern Shinto. Practically the entire pantheon of primitive Shinto is included in the contemporary State worship, and with regard to these deities W. G. Aston's dictum still stands—strengthened indeed by the research that has been carried on since that great scholar ceased his work in the Japanese field—namely, that there is no authentic ancestor-worship in primitive Shinto. In this early situation we are called on, rather, to deal with a worship of the unknown forces of nature such as we find in world-wide distribution at similar levels of culture—the deification of sun, moon, storm, earth, sky, rain, thunder, lightning, fire, mountains, water, ocean, sex fertility and a great host of lesser objects and experiences in the natural world. The greatest of the deities of the State Shinto today have been taken

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over from this ancient nature-worship. The problem of modern Shinto is thus complicated by the intricacy of its god-world. It is far from being uniform ancestor-worship, although just now a "corrected history" is rapidly turning interpretation in the proper direction. It is nevertheless true that State Shinto in its existing formulation does have at its centre a core of authentic ancestor-worship, created in no small measure since the beginning of the Meiji Restoration of 1868. In this worship must be included the religious adoration of the reigning emperor. This is true regardless of the fact that State Shinto makes no enshrinement of a ruler during the period of his actual lifetime on earth. Attitudes and sentiments fostered in relation to the living monarch, however, are such as to leave no room for doubt that the chief official interest in the maintenance of State Shinto is in the adoration of the emperor and the impartation of transcendence, infallibility and eternity to his status. A publication of the national Department of Education, issued in March 1937, says, "Our land is a divine country (shinkoku) ruled over by the Emperor who is manifest god (Ara Mikami)[1]" It is in statements such as this that we may discover intimations as to why a special classification for State Shinto is insisted on by the governmental authorities.

1. *Kokutai no Hingi* "(The First Principles of National Character)" Department of Education, Tokyo, March 1937, p. 102.

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HOW MUSLIMS CAN RISE*

By Seth Abdullah Allahdin

3. God sent him in the hour of need, when the Muslims, as the Holy Prophet foretold, had departed from Islam and split into endless warring sects. Of these, as the Holy Prophet said, only one sect will go to Paradise, while all the rest will be cast into hell on the Day of Judgment. This one sect is the sect of the followers of the Promised Messiah, of whom the Holy Prophet said:

"They will do what I and my companions do."

What was it that the Holy Prophet and his Companions did? It was the work of the propagation of Islam, which they had so much at heart that they wished to see the message of Islam conveyed to all mankind and to all parts of the world. Now, this is identically the task which the Reformer of this age, the Messiah and Mehdi of the promised advent, and his followers were destined to perform in these latter days, and which in fact was, so to say, to be their *raison d'etre*. Ahmed spent his whole lifetime in doing this work, and now, after his death, his followers are engaged in it day and night. They have established mission centres in all parts of the world, and are spending large sums of money on the propagation work. Thus, in accordance with the words of the Holy Prophet, it is the followers of the great Reformer of the century who represent the salvation-winning sect of the day, and who, being an organized body under one Imam, and having one common centre, are in the true sense of the word a *jama't* (religious brotherhood).

4. He fully possesses the *four marks* which the

* Translated by M. H. Taj. For previous connection see the July issue

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Holy Prophet has described as characterizing a true Mujaddid, namely:

(*a*) He claims to have been raised by God as the Reformer of the present century; and the divine commandments of which he is the bearer have been set out at length by him in his celebrated and masterly work the *Brahin-i-Ahmediyyah*.

(*b*) He conveyed his message in various ways and through the medium of different languages not only to Muslims but also to the followers of other religions.

(*c*) His advent took place right at the beginning of the fourteenth century of the Hejira, as is shown by the date of publication of the *Brahin-i-Ahmediyyah*, which came out fifty years ago.

(*d*) He has written no fewer than 80 books in Arabic, Persian and Urdu, wherein he has most effectively rebutted the objections raised by the non-Muslims against Islam and its holy Founder, and has explained such surpassing beauties and excellences of Islam as had never been done by any one during the thirteen centuries since the time of the Holy Prophet.

He is the solitary claimant who has appeared in this age. To any one giving proof of the advent of a rival inspired teacher of similar outstanding merit and position in the whole world of Islam, ***we recently promised to give a reward of ten thousand rupees***, but no one has come forward to take up our challenge. So he is the Messiah and Mehdi, the expected world Teacher and Reformer for these latter days.

Need to accept the Reformer of the Age

Now, the question to which our non-Ahmedi Muslim brethren should give their most careful and dispassionate consideration is this. As we have said before, it is an eternal divine law of God that, for the term which in His wisdom He has assigned to the

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life of a religion, He always sends periodical spiritual reformers among the followers of that religion, so as to remove whatever errors of belief and practice may have crept in through the passage of time, and to bring about a general religious revival. Now, Islam being the only living religion for all mankind and for all time,—as is evidenced by the Quranic words "verily the only religion acceptable with Allah is Islam"—God has promised, and the Holy Prophet foretold, as every follower of Islam knows, that every hundred years a spiritual reformer shall make his appearance among the Muslims. Further, we find that during the last thirteen hundred years the dawn of every new century has witnessed the advent of such a reformer or guide. The question therefore naturally arises: Who is the reformer for the fourteenth century? One, and only one, claimant has come forward himself—Hazrat Mirza Ghulam Ahmed of Qadian. In view of this fact, is it not the bounden duty of every true believer to accept him? To follow any other course is to virtually deny the truth of Islam, is to declare it to be a dead religion, with nothing to distinguish it from the other dead faiths.

In fact, our obedience to the commandments of Allah and His Prophet makes it incumbent upon us, without leaving us any choice in the matter, to accept, in a spirit of becoming humility and reverence, Hazrat Ahmed of Qadian as the Promised Teacher and Reformer of this age. By doing so we shall testify to the truth of Islam, to the fact that it is the only living religion in the world today. Indeed, not only must we admit and accept this truth ourselves, but we must exert our utmost efforts to propagate it throughout the world. The happy result of this will be that the rest of mankind will be gradually drawn into the fold of Islam, holding belief in One God, in One Prophet, and in One Religion.—And this will mark the realization of the supreme object which lies so near our hearts and for which we are labouring day and night.

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The Right Way of Seeking After Truth

In order to arrive at a correct conclusion as to the truth or otherwise of a claimant, a seeker after truth should always conduct his inquiries in a spirit of strict impartiality and open mindedness. The best course for him to adopt would be to approach the claimant himself, if he is living, and ask him for proofs of his claims; or, if he is dead, he should refer to his books, and for other necessary particulars apply to his spiritual successor or other competent person or persons among his followers. It would not be right at all, nor just, to go to those who disbelieve in him and to rely on information coming from his opponents. If you lived in the time of the Holy Prophet, do you think it would have been right if, instead of going to Abu Bakr, you had gone to Abu Jehl or to one of his friends to inquire about the truth of the Holy Prophet and of Islam? How can a man guide others to Truth if he is himself unable to perceive it? Those of the non-Muslims who, from time to time join the fold of Islam, invariably get their information regarding the truth of Islam from some Muslim divine, or from reading Islamic literature. In their search after truth they never go for information to any one whom they know to be an opponent of Islam, for they are well aware that such a person cannot but have prejudiced views about Islam, and as such he can only mislead one. In like manner, in order to find out the truth of the Holy Reformer of the present age the right course to follow is to make your inquiries of those who are believers in him, for, having found out the truth themselves, they are eminently in a position to act as good and reliable guides to others.

Advantages of accepting the Imam of the age

A divine teacher or reformer does not appear in the world just to give the people a few abstract proofs of the truth of his claim, win recognition from them, and then pass away. A far deeper purpose underlies

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his advent. He is the bearer of great blessings to those who accept him and follow his teachings. A few of them are given below:

1. Islam is a living religion, and as a proof of it, God sends down periodical reformers among the Muslims. Consequently these reformers constitute a great sign from heaven. He who accepts the reformer of the day becomes the recipient of great blessings from God, both in this life and in the life to come.

2. The Holy Prophet foretold *thirteen and a half centuries ago* that at the dawn of every new century God would raise a spiritual reformer among his followers. Such reformers have regularly appeared since in every century. As for the Imam for this present *fourteenth* century, the Holy Prophet particularly emphasised his importance, and he mentioned numerous signs and indications which he said would herald and attend his advent. All these tokens have taken place in these days. Now to accept the Imam of the age and to preach about him to the world is to testify to the happening of these signs and to bear witness to the truth of the Holy Prophet who had foretold respecting them, and thereby to do a great service to the cause of Islam and to earn great rewards from Allah.

3. In accordance with the prophecies contained in their respective scriptures, the followers of almost all the great religions of the world are looking forward eagerly to the second coming of the great law-giving prophet of their religions to take place in these latter days. But, with the coming of the Holy Prophet of Islam as the world's last law-giving prophet for all mankind and of Islam as the final, perfect and universal law, all those previous prophets, together with the religions they brought, have spiritually ceased to exist, even as they have physically died, and their foretold second coming in these days can take place only through the Holy Prophet of Islam, in whom are embodied all the spiritual and moral forces, qualities

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and attributes of those prophets of bygone ages. In short, the Holy Prophet himself being physically dead, this second coming of all these prophets as foretold to take place in these days was destined to be fulfilled in the person of a spiritual image of the Holy Prophet of Islam, or, in other words, it was to be fulfilled in the person of the Promised Messiah and Mahdi, whose advent was to take place in the present fourteenth century of the Hegira. This is the reason that we find the holy Imam of the age saying :

" In me has come to life again every prophet of bygone ages,

In my clothing lies concealed every apostle of yore."

To be brief, the holy reformer of the present age is an uncommon spiritual personality, forming as he does the spiritual facsimile of the Holy Prophet himself, and thereby a spiritual representative of all the prophets of bygone ages, since in him has taken place the combined second advent of them all. And this fact constitutes a mighty proof of the truth of Islam and of its undoubted superiority over all other religions. To accept him and to preach his truth to non-Muslims is to render a signal service to the cause of Islam.

4. To accept a divine teacher is in any case to enter the kingdom of heaven. As regards the Holy Reformer of the present age, since, as has already been explained, he is a spiritual facsimile of the greatest prophet of the world—the holy Prophet of Islam—and is likewise a spiritual representative of all the prophets of the bygone ages, to accord acceptance to him is, beyond all question, to win admittance to one of the greatest heavenly kingdoms.

5. Another important benefit accruing to any one accepting a divine reformer is that God forgives him all the sins of his past life, for He is merciful and forgiving to those who believe in and follow His apostles.

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6. As soon as a man has accepted the holy Reformer of the day, the whole complexion of his life is changed. He becomes altogether a new being. All sorts of extremes to which he has hitherto been subjected are ruled out of his life; he finds himself delivered at a stroke from the bondage of a host of burdensome and wasteful social customs, such as those relating to marriage and funeral rites, and the like, with their numerous attendant evils. He begins to follow real Islam and becomes a true Muslim.

7. He who accepts a divine reformer and follows his teachings is a true believer, that is, he is eminently a man of peace—he is at perfect peace with himself and at peace with all his fellow-creatures. He always seeks to promote the peace and happiness of others, and will do harm to none. He who has realized this underlying signification of belief can never cease giving thanks to Allah, who out of His mercy and His loving care has delivered him from a life of disbelief and of opposition to truth, which, but for His mercifulness, would have landed him into hell in the life to come. Thus, when his spiritual blindness has completely gone from him, and the light of truth has illuminated his heart, he is filled with an ardent desire to minister to the spiritual needs of those of his fellow-beings whom he still finds groping in darkness, and he spares no pains to bring them to the path of truth and into the fold of peace, even as in his own case his spiritual brethren and fellow-believers guided him before this.

8. Previous to accepting a divine teacher, every one is in a stage in which he is under the sway of his lower passions and his baser inclinations. But God delivers him from this condition when he has recognized the truth of the divine reformer and become his disciple. After this his blindness of heart begins to go from him, and a spiritual vision starts developing in him. His spiritual and moral condition goes on improving in proportion to his acting on the teachings of his spiritual Guide and Teacher, until at last he enters upon the stage of true righteousness of spirit.

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In this stage all his lower instincts and his evil propensities die out of him, and he begins to yield instinctive obedience to divine commandments. He becomes immune from sin, and temptation. Regarding this condition in man's spiritual growth, the Holy Quran says: "O spirit that art immune from evil and that art at peace and rest, find thy way back to God thy Creator and Sustainer, both He and thou being well pleased one with another—join the number of my righteous servants, come into my Paradise."

What a glorious and supreme reward this is for one who accepts a divine Teacher and acts upon his teachings. To do as God commands him to and to serve His creatures becomes the sole aim and object of his life. In the secular affairs of life difficulties, and even troubles, come to him, just as they do to other men, but God grants him an abundance of strength and fortitude which enable him to bear with cheerfulness all life's trials and hardships. In whatever cricumstances he might find himself placed, he is never otherwise than perfectly pleased and perfectly satisfied with his God, and his heart is filled with an abiding peace. This is that heavenly life which God gives to His faithful and righteous servants in this life as well as in the life to come.

9. When having accepted the holy Imam of the age you set yourself to live up to his teachings, you forthwith experience a great inward change in yourself. From being meaningless and dry rituals, your five daily prayers, your fastings, and your other religious observances suddenly become invested with a deep reality and a peculiar interest. In your devotions and in the performance of all your religious observances you experience a sweet spiritual bliss and a soul-exaltation, which soon so grow upon you that you find all your love for the world and for its delights to have suddenly become extinguished in your heart, and all your interest becomes centred in your spiritual life. Though you live in the world and devote yourself to your usual daily pursuits of life just as other men do,

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your heart is no longer in the things of this world, and the grace of God enables you to hold your religion above all the material interests of your life. At last your relationship with God becomes so strong that you become the recipient of divine revelation, and clear visions and dreams, which soon prove true, are granted to you. Among the followers of the holy Imam of our day there are thousands who enjoy these spiritual gifts, and will be ready to testify to this fact on oath. Let him who would like to test for himself the truth of all this join the Ahmadiyya brotherhood and carefully act upon its teachings, and he will find himself to be the recipient of all the heavenly blessings we have mentioned above.

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ORIGINAL HOME OF THE ARYANS*

By Ch. Nimatullah Ghauhar, B.A.

I HAVE just compiled a book in English on the subject of "The discovery of the enthnic origin as well as the original homeland of the Indo-Aryans" after a laborious research extending over 12 years. It is, I venture to think, a discovery of some importance in the domain of History, Ethnology and Religion. Hindu, Parsee and Islamic literature has been ransacked to gain the end in view with the result that where early Historians had failed or stumbled, "the few consecrated leaves of the ancient Jewish, Parsee and Islamic Scriptures" have miraculously succeeded in supplying not only the "name" and "the precise locality of that ancient city-state (the Ariana Vaego of the Vendidad) whence the forefathers of the "Indo-Aryans" first migrated into Mittani, Mesopotamia, South-Eastern Europe, Persia and India, but also have shown beyond a shadow of doubt that all the Aryan tribes *belong to the Semitic Stock, being the descendants of the great Patriarch "Abraham" whom the Hindu Scriptures term "Brahmā" and who, in the Persian Scriptures, is known as Mihabād, i.e.*, the Chief of the Prophets. *Consequently they are the kith and kin of "the Hebrews."*

While the Israelites are the offspring of "Jacob", the Indo-Aryans are the progeny of "Esav" or "Edom" on the paternal side, and the Prophet "Lot" on the maternal. In the Puranas Esav is called Keshav, both meaning "hairy". In reality they are the same nationality as is called in the Bible by the nickname of "Moab", but, from the Islamic point of view,

* The author of this book is desirous of arranging the sale of copy right and we publish his article in the hope that through the pages of the *Review of Religions* he might make contact with some one interested in the subject.

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they may more appropriatley be called "the Edomites".

As for the original homeland of the Aryans, it has been traced and located near the Eastern shore of the Dead Sea known in the Bible and the old Biblical maps by the name of "Ar" *i.e.*, (Ar of Moab—the "Aria" of Rawalinson's Herodotus and "the Ariana" or "Iran" of the Persians—from which the name "Arya" or more correctly "Ariyy"—the "national name" of the Aryans (Maxmuller and Dr. Vaddell) has been derived. It never struck any one that the word "Ariyy" is of Arabic formation. If we look into its Etymology, we find, at first sight, that it is really "Ariyyun" آری. Owing to frequent use, the "tanween" تنوین (*N* sound so common in Sanskrit and Arabic) and then the "tashdeed" (the double sound of ی or *Y*) was dropped and what is now left to us is the word "Arya". But many Sanskrit Scholars still pronounce it "Ariyy", retaining the "tashdeed" تشدید. In any case "Arya", "Ariyy" or "Ariyyun" mean belonging to "Ar" or a "resident of Ar". This discovery forms the keynote of the subject.

In addition to the above, the following facts are specially worthy of notice:

1. The crude and vague popular tradition concerning the creation of the Universe by Brahmā—the Phenomenal Creator or the Supreme Being who, born from an egg in the vast ocean and personified, created the heaven and Earth—while obviously unreasonable and dishonourable to the Almighty God, is contradicted by such sacred texts as the Tande Brâhman Kathak Snhitta, Atharva Veda, Mundak Upnishad, Gopath Brahmana and the Purānas. In the last named four books Brahmā is apparently identical with Abraham. But Mahatama Patanjali has, to crown

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all, thrown a flood of light on the problem, which has since become as clear as day light, thanks to his just and right interpretation of the word Brahmā. He speaks of him as a prophet to whom God spoke and on whom He bestowed a book. (The book of Patanjali as quoted by Alberuni in his *Kitab-ul-Hind*, Vol. I, pp. 14—28). Surely this Brahmā cannot be, "The Supreme Being personified" who was God Himself in the form and person of a man. He could not possibly be spoken to. He must be a man and a prophet. Which prophet was he? The word speaks for itself. Apparently it is "Abraham", in a slightly modified form.

Hence the "Brahmā" mentioned at the top of the Genealogical Tables in the Puranas is the great patriarch "Abraham", as he has a father and was at the same time gifted with sons. He, with his father and sons, possessed a human soul. On no account, therefore, can he be called a God.

2. Besides Abraham the following patriarchs have also been discovered in the Genealogical Tables in the Puranas and in Mundak Upanishad I. Here is this short list :—

Hebrew and Arabic Names.	*Sanskrit Names*
(1) Isaac, Ishaq,	Ikshavako or Ishako
(2) Esau or Esav, Is or Isu (meaning hairy)	Keshav (meaning hairy)
(3) Adam (the first man)	Adam (the first man)
(4) Ishmael, Ismāil'	Atharva (the priest who first brought the fire of love from heaven and to whom the Atharva Veda is dedicated).

3. The ancient Persians and the Aryan-Hindus

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held Mecca in the greatest reverence. In the Hindu Scriptures Mecca is mentioned under the name of Mochasthān (the shrine of salvation) or Mukeshar مکیشر. It was considered to be the most sacred shrine. It was visited by Hindus in far off ancient days.[1] "Zamzam" or "Jamjam" the sacred well at Mecca, is equivalent to Gangâm. In Sanskrit, as in other Indo-European languages, *g* substitutes *j*; *e.g.*, yag and yaj; āgyā and ājyā are synonyms.

Even now the Hindus revere Mecca believing it to be the Sacred shrine dedicated to Shivji. The حجر اسود (the black stone) is looked upon by them as "the Shiv-linga" and the "Zamzam" is called "Gupat Gangâ" or "the hidden Ganges". Note:- Lingam in Sanskrit, literally means an "emblem" or sign.

4. That the Aryans are descended from Esau or Edom is also testified by their red Complexion. Esau means "red". (Genesis 25, 25.)

5. There are numerous analogies between the Indo-Aryans and the Israelites as evidenced by a comparative study of the Torah (especially Leviticus Ch. 11 to 23 and Numbers Ch. 28) and the Manu Smriti, as well as the daily religious observances of both the nations. It is not a matter of surprise if these analogies escaped the scrutiny of the European Scholars who could not naturally take but a cursory view of the customs and usages of the Hindus. Of course the eye of an Indian neighbour, who lives side by side with the Hindus and has Aryan blood in his veins can surely be

1. As early as 600 B.C. Raja VirSain whose Kingdom was beside the Sindhu (Indus), paid a visit to Mochasthān (Mecca) to seek protection against the invasion of Queen Semairas, Queen of Assyria or Babylonia. Tradition goes that the Raja was blessed by Mukesar and made Sathawarpati ستھاور پتی (master of mountains, rivers, etc.) with the result that the Queen's gigantic hosts (including mock elephants) were defeated near the western bank of the Ganges. For reference see *History of Panjab* (Urdu) p. 133 by Bhai Parmanand, M.A., *Hindu History* I, p. 31.

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more keen than that of a foreigner, however interested he may be in India and things that are concerned with India.

6. Another striking feature of the book is the theory that Arabic is the "Mother of languages". The subject has been fully discussed and Sanskrit, Greek, Pahlavi, Latin and English have been shown to be originally derived from Arabic. To illustrate this a long list of such words of these languages which have a common root has been appended.

It may seem wonderful at first, but a thoughtful perusal of the book will remove all doubts in this connection and bring the reader to a new atmosphere in the domain of philology where Arabic is reigning in her glory telling the intelligent observer that "She was born to command".

7. In this connection and as a further proof of the fact that the forefathers of the Indo-Aryans were the near relations of the Hebrews, it is shown, on the authority of Mahabharat and Sathyarath Parkash, Edition of 1875, that the Kuru and the Pandwa Princes of Hastnapur could talk in the 'Arabic Jargon' whenever they wanted. The detail will be found in the original. A very interesting topic.

8. The Kalyug Era current among the Hindus originates from the date of the Deluge, thus showing that the ancient Indo-Aryans believed in the personality of the Prophet Noah, and just like their brethren the Israelites, memorised the great event of the Deluge by reckoning their era from the date of the Deluge. This would have been impossible if the Aryans were Sumerians, as a modern writer holds.

9. The Torah or the Pentateuch has been shown to be the prototype of Manu Smriti. The latter is only a rough copy of a portion of the former.

10. The different stages of Hindu philosophy

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commencing with the nature worship of the Vedas and ending in the Vedanta philosophy of Vyas, Shankar and the Vishnu cult of Ramanuj have also been mentioned in a separate chapter.

11. The doctrine of "the transmigration of the souls" is found neither in the Vedas, nor in the Gita or any other authentic writings of the post-Vedic or the Buddhist age. It is simply an after-product of the Brahmanical age. The Vedas speak of Heaven and Hell just after the manner of the Quran.

12. Sri Krishna has been shown to be the pioneer prophet of India and the Gita a revealed book.

13. The mysterious personality of the Buddha, depicted by bigotted Hindu writers as a "nastik" disbelieving in the one true God and believing in the doctrine of "Karama" and "the transmigration of souls," has been brought under scrutiny to show that he believed in the one true God and was actually one of God's prophets mentioned in the Bible and the Quran. References from the Buddhist scriptures and the Quran, together with a saying of the great prophet of Arabia confirming the prophethood of Sri Krishna have been quoted.

14. The three times of prayer among the Israelites correspond with the three times of prayers prevalent among the Hindus from ancient times. This is one of the numerous examples of the usages and practices that are common to both the nations, *i.e.*, the Israelites and the Hindus.

15. The prophethood of Sri Krishna and the Buddha is another proof of their descent from Abraham, for it was pronounced 4000 years ago that "In thy seed shall all the nations of the Earth be blessed." (Genesis 22, 18.)

16. The Ramayana has gone so far as to give the name of Brahmā's father. This is a clear proof

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of the fact that Brahma is really a man not a god. When Brahma was born from a man and was the father of many sons he cannot be but a man.

17. The objection that "if the 'Aryan-Hindus" had been the descendants of Abraham, the rite of circumcision must have been prevalent among them" is not valid, for circumcision does not seem to have been observed with equal sincerity and steadfastness by the various Abrahamic families. With the exception of the Jews and the Arabs, all other Abrahamic families ultimately abandoned it, some observing it for four centuries (as the descendants of Esau or Edom), others for seven centuries (as the Midinites) and so on. It is interesting to read in Ex 4-25 that Moses neglected the circumcision of his son because of his marriage with the Midinites who performed the rite shortly before marriage. Thus we arrive at the conclusion that the practice must have been prevalent among the Aryans during the earlier centuries, for were they not the descendants of Esau? Were they not the "kith and kin" of the Israelites? On their migrating from 'Ar' and arriving in new climes and mixing with the gentiles, however, they seen to have abandoned this custom for ever, and there is nothing strange in it.

18. By the way, let me say a word about "Makers of civilization," a work of Dr. Waddell, published in 1929. In this book the author has made some peculiar assertions in regard to the Aryan nations whom he considers to be identical with the Sumerians, who, in his opinion, migrated from Sindh (India) and settled in Capadocia 3378 B.C., not in Sumer or Akkad as previously understood. He seems to reckon the beginning of Creation from 4000 B.C., but he begins his chronology with Ikshurko, the immediate descendant of Brahmā who, according to him, reigned from 3378 B.C to 3349 B.C. He has overlooked the name Brahmā, which, it should be borne in mind, lies at the top of the Genealogical tables given in the Puranas. On this ground every Hindu knows and

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believes that he is the offspring of Brahmā. This clearly shows that Brahmā, here and in the Atharva Veda, is the first progenitor and not the "phenomenal Creator of heaven and earth." Hence Dr. Waddell, like most of the European and even Indian Scholars, has been misled into a wrong conclusion. The book of Patanjali, as has been shown before, plainly speaks of God having spoken to Brahma and to the first beings, *i.e.*, "the patriarchs." The Atharva Veda, Book 10, hymn 2, mentions Brahma's short stay in the valley of Bacca (subsequently Mecca). Therefore "Brahma" cannot mean but the Prophet "Abraham" who was certainly "the Adam" of his age, who certainly built the Kaaba كعبہ, and who, together with his progeny, was exalted over the whole of mankind. Again the number of generations from Brahma to Yudhishtara, one of the heroes of Mahabharat, who, according to the majority of Historians, flourished in the 8th century B.C., being only 48, covering a period of about 1200 years, Brahma cannot be but Abraham who is universally regarded as "the father of nations," especially those among whom prophets have been raised. And Ikshvako is his second son Isaac or Ishaq.

The second objection against the validity of Mr. Waddell's assertions is that none of the names reproduced by him on *p.* 484 of his book from the Sumerian tablets and the Indian King-lists given in the Puranas is to be seen among the ten generations from Adam to Noah, as also among the ten later generations from Noah to Abraham. Therefore one is compelled to conclude that the Sumerian names he has taken pains to decipher and then identify with those in the Indian lists are simply fictitious and some of them, *e.g.*, Ukushi, Indar or Dur corresponding with Ikshvako; Agade with Ajodhya; Ishter-Ashurra with Vishva Saha, Amar Sin with Rama or Ram Chandar, Urnish Ginar with Harish Chandar; and Udu or Udak with Janak are extremely ridiculous to an Indian reader and to the Hindus in particular. They

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believe in Brahma from the depth of their hearts. They have forgotten their original homeland and hence they have also forgotten who Brahama actually was. When, however, they come to know the real thing, they will not hesitate in believing the truth newly revealed to them.

Mr. Waddell's identification of the Aryans with the Sumerians seems all the more surprising when we see that the former were quite different from the Sumerians with regard to their complexion, their features, their language and their lineage. "The Sumerians may have been a pre-historic race from the Far East of Turko-Mongolian origin. Traces of oblique eyes are to be found in the small head from Tel-loh (Lagasin S. Babylonia) given in de Sarzec; and another example is the bearded male head in relief. Good grounds for the theory exist." (*Encyclopædia of Religion and Ethics*, Article Sumerio-Akkadians, Vol. 12, 1921, *p.* 40) Mr. Wooley, the author of "The Sumerians," also holds the same view.

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NOTES AND COMMENTS

Value of the Bible

The "World Dominion", a quarterly of quality and standing among Christian Missionary periodicals, has commemorated the 400th anniversary year of the translation of the Bible into the English language, by publishing an article on the merits of the Bible. The article is scholarly and well written; but it seems to represent the writer's personal estimate of that Book rather than a reasoned case in support of the point of view he holds.

Most people would agree that the Bible possesses a certain amount of literary value, but it is highly doubtful whether any really competent critic would go so far as to say that "the Bible is supreme as literature", or that "the Bible is supreme from the standpoint of philosophy".

The writer of the article in question, however, goes farther than these broad and sweeping statements. According to him it is also "supreme as God's final word to man, and as his ultimate disclosure of love and grace". What exactly is meant by this expression the writer explains more fully a little further on. "God has nothing to say to the nations or individuals which he has not said within the pages of this infallible revelation. He has said all He intends to say. We may agree with the old Puritan that God has much more light and truth to break forth from His Word, but let it be noticed that both the light and truth are to break forth from His Word and from nowhere else".

It is interesting to note that there are people among us still holding on tenaciously to the belief that the Bible is infallible. It would be interesting, too, to study the question as to how many, from among the readers of the "World Dominion" for instance, agree with the writer of this article on the question of infallibility. Unfortunately, though, it is not conceivable that the valuable pages of that much esteemed journal would ever be thrown open to discussion on that point.

To examine critically the claim of the Bible (or more accurately, the claim on behalf of the Bible, for the book itself is

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silent on the point) that it is supreme as literature and supreme as philosophy, would require more space than is available in these notes. But the last named point, namely, that "God has nothing to say to nations or individuals which He has not said within the pages of this infallible revelation," is a question which can easily be decided by referring to the Bible itself. In Jn. 16 : 12-13 we read :

> "I have yet many things to say unto you, but ye can not bear them now. Howbeit, when the Spirit of Truth is come, he shall guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that he shall speak : and he will show you things to come".

In this passage Jesus clearly says in so many words that he had many things to say but that he was leaving them to be said by some one after him, "the spirit of truth". Obviously, therefore, it is not correct to say that "God has nothing to say to nations or individuals which he has not said in the pages of this infallible revelation".

Of course, light and truth always break forth from the word of God, but the word of God as represented by the books of the Old and New Testament is far from complete if we are to believe what Jesus says about them.

Unjust Remarks of Dr. Zwemer

In the "World Dominion" of October 1938 Dr. Samuel M. Zwemer, while commenting upon "Whither Arabia ?" by Harold W. Storm, World Dominion Press, has made a sixfold plea for renewed missionary activity in that country. In the course of this compact article he has made some unjust remarks with regard to Islam concerning the status it gives to woman.

Dr. Zwemer is a learned man but it is painful to note how he persists in taking a jaundiced view of Islam. "No religion," he says, "has dealt more harshly and unjustly with woman than Islam. The Mohammadan conception of her has degraded her as she has been degraded by no other religion of the world, and the Mohammadan doctrine of divorce has poisoned the life of children throughout the Mohammadan world, making it impossible for them to grow up in an atmosphere of purity".

This statement is wrong on the very face of it. Dr. Zwemer cannot be unaware of the place in society given to woman by the Old and the New Testament. Jesus never married, so we have no means of finding out how he would have treated his wife had he entered into wedlock. But he

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had a mother of whom, fortunately, a glimpse or two is available in the Gospels :

" Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

" But he answered and said, who is my mother and who are my brethren? " (Mt. 12 : 47-48.)

Again :

" And when they wanted wine, the mother of Jesus said unto him, They have no wine.

" Jesus saith unto her, Woman, what have I to do with thee ". (Jn. 2 : 3, 4.)

If this was how Jesus used to show reverence for his mother, his attitude towards a wife may well be conjectured.

It should be remembered that Mt. 12 : 49 cannot take away the stinging harshness of the two passages given above. His mother, too, believed in him and Jesus had no justification for treating her with positive discourtesy on the ground that he renounced all kinship with those who had rejected his mission.

The next question deserving of attention is why Jesus did not marry ? Was he of opinion that association with a woman, even in holy wedlock, distracted a man from concentrating on spiritual development ? Was he of opinion that it would interfere with the performance of his duties ? In other words did he consider that contact with woman as wife was degrading or derogatory in any way for a man of God. Was his idea the same as given out by Paul in 1 co 7 : " It was good for a man to touch no woman ".

These words make woman into something unclean and unholy—something that is best avoided throughout one's life. May we ask Dr. Zwemer whether this position is more degrading for woman or the one given to her by Islam :

" And of the same kind he made his mate so that he may seek ease and peace of mind from her." (The Holy Quran 7 : 189.)

As for the Quranic teaching on the point of divorce and it being impossible for children in Muslim countries to grow up in an atmosphere of purity, Dr. Zwemer seems to forget the filth and degradation revealed in Christian countries through divorce proceedings. If he still prefers to think the Christian law of divorce is superior to Islamic law on the point, he is quite welcome to do so.

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